



NEWSLETTER OF THE LONDON CHAPTER  
ONTARIO ARCHAEOLOGICAL SOCIETY



OCTOBER, 1984

84-7

### INNOCENT ABROAD

This month's Chapter meeting will be held on Thursday, October 11 at the Museum of Indian Archaeology. Shortly after 8:00 P.M. Bill Fox will present a slide illustrated talk on his travels and experiences in the eastern Mediteranean region entitled *Innocent Abroad* (with apologies to M.T.).

Come out and support our Chapter with your attendance. Besides, if you don't drop by, I'll be hurt!

#### Chapter Executive

##### *President*

Robert Pihl (225-2527)  
R.R. #1, Granton

##### *Vice-President*

David Smith (473-1360)  
R.R. #4, Komoka

##### *Secretary*

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Unit 38-159 Sandringham Cres., London

##### *Treasurer*

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## EXECUTIVE REPORT

The October 1 executive meeting was well attended and hosted by the Gibbs at their new London home. Lengthy discussions concerning the 1985 Symposium occupied much of their time. A date of October <sup>26</sup>~~27~~ and <sup>27</sup>~~28~~ was confirmed and the Hampton Court Hotel has been selected as the site of next year's symposium. Time will be allotted to papers relating to a main Symposium theme and open topic presentations. Theme selection has not yet been finalized, however 30 minute talks relating to it will be scheduled for Saturday afternoon. Contributed papers on any aspect of Ontario archaeology will be allotted 20 minute slots and scheduled for Saturday and Sunday morning.

Linda reported that contact will be made with Labatts and The Museum of Indian Archaeology regarding sponsorship of a hospitality suite. A variety of local hotels and motels will be contacted in order to allow symposium attendants to select a suitable rate for overnight accomodation. Further discussion centered around the selection of a banquet speaker, the possibility of hosting a dance and room allocations for a welcome suite and the Chapter presidents' meeting. Rob is scheduled to brief the O.A.S. executive in Toronto concerning 1985 symposium planning on October 3.

Next on the agenda was the KEWA production difficulties caused by the recent Ministry of Citizenship and Culture archaeology office loss of their secretary. This state of affairs has placed an extra financial burden on the Chapter, as well as inconveniencing executive members. It was hoped that this situation would be temporary, but the possibility of increasing membership rates to \$8.00 (regular) in 1985 was considered.

Our research committee has decided to draft a membership questionnaire on the subject of salvage project participation. Volunteers will also be asked to

comment on other interests such as lab work and experimental archaeology workshops. The resulting list would be made available to local professional archaeologists.

Our Chapter meeting agenda is as follows at present:

|          |   |                                     |
|----------|---|-------------------------------------|
| November | - | Dr. E. Molto                        |
| December | - | Christmas party                     |
| January  | - | Dr. Quigley, D. Poulton (tentative) |
| February | - | Members night                       |
| March    | - | N. Ferris                           |
| April    | - | (open)                              |
| May      | - | (open)                              |

The Christmas Party location has not yet been selected but will be confirmed by next month. Finally, a spring bus trip to Ontario sites was suggested as a fund raising scheme, but is contingent on membership response at our next Chapter meeting.

#### SOCIAL REPORT

This year's finalized O.A.S. symposium agenda will be forthcoming in the next Arch Notes; however, it is interesting that the preliminary program as distributed by organizer Ann Bobyk includes seven presentations (out of 13!) by London Chapter members. Topics range from historical archaeology to public archaeology programs to archaeological salvage strategies to prehistoric settlement patterns and much more! Several vehicles will be travelling to Toronto early on the Saturday October 20 morning and returning Sunday afternoon. If you require a ride, please contact an executive member at our upcoming meeting or call them at home.

#### MUSEUM OF INDIAN ARCHAEOLOGY

Members have realized by now that the September 27 presentation by Thor Conway on Native rock art had to be cancelled. Nevertheless, it is being re-

scheduled, probably for late November. Details will follow in the next newsletter.

The Museum is pleased to announce their **Native Harvest Weekend** on October 13 and 14 (10:00 A.M. - 5:00 P.M.). Museum exhibitions on local prehistory, Northern Ontario rock art and James Bay waterfowl decoys will be open to view. Demonstrations of Native dance, silver smithing, carving, flint knapping, etc. are scheduled; as are visitor participation events such as lacrosse, pottery making and corn grinding. Attawandaron refreshments will be available and admission is free!

Members are encouraged to contact the Museum at 473-1360 for additional information.

#### Editor's Corner

This issue marks the first time in eight years that the London Ministry office has been unable to provide typing services for the production of our newsletter. Let us hope that this sad state of affairs ends shortly! Rob Pihl has kindly volunteered to word process this Kewa using the RHP DataSearch computer and the help of his personal secretary. The excellent results will be immediately evident to our readers! Our sincere thanks Rob (i.e. Deb!).

The following letter has been received in response to our September meeting presentation by Dave Smith ...

Dear editor -

At the last meeting of our Chapter I was quite impressed with the presentation by Dave Smith on the work being accomplished on the reconstruction of the prehistoric Attawandaron Indian village. I know there are others who deserve special recognition for their efforts too. From my observations, Dave has been involved Body and Sole in the

project. He has done a fine job and I feel he deserves a Grand Shako for his efforts.

Yours truly,  
Bob Calvert

Two articles and a review have been submitted for publication this month. The review is a first for KEWA and our readers are encouraged to submit more for future issues. Dr. Spence's article is not so much a research paper as a brief statement concerning the present status of and need for unmarked grave osteological analysis in Ontario. Rosemary's exciting faunal identification among the Calvert village assemblage is presented in her paper which follows.

#### THE CAROLINA PARAKEET - ITS FIRST APPEARANCE IN SOUTHERN ONTARIO

Rosemary Prevec

The identification of the bones of the Carolina parakeet (Conuropis carolinensis) on the Calvert site (AfHg-1), is the first instance of this species being found in southern Ontario. Its presence suggests ceremonial implications to the archaeologist and possible range expansion to the naturalist.

The Calvert site, a Glen Meyer Indian site dating to about 1100 A.D., is located in southwestern Ontario near London. The site is complex with many overlapping houses and a large number of storage pits containing great quantities of deer bone (Fox 1982: 7; Prevec 1984). Located on the western edge of the Dorchester swamp, an excellent yarding area for deer, the site provided ready access to the local deer population; Fox (1984: 8) suggests that the final phase of occupation may have been strictly as a hunting camp.

During the faunal analysis of the site, it was discovered that one of the 350 excavated features contained three Carolina parakeet bones (Prevec 1984). These small bones from the head, wing and tail (premaxilla, proximal half of left carpometacarpus, and pygostyle; see Figures 1 and 2) were found in association with three artifacts - an unusual stone pipe bowl, a ground slate knife and an antler prong tool (see Figure 3).

The Carolina parakeet, extinct since the 1930's, was the only North American breeding parrot (Bent 1964: 1). Flying in flocks, it was considered a pest by farmers and hunted for food, sport, for use as a caged bird and for its bright green, yellow and red plumage (Hasbrouck 1891:3). In eastern North America its range reached northward from Florida and the Gulf states to the

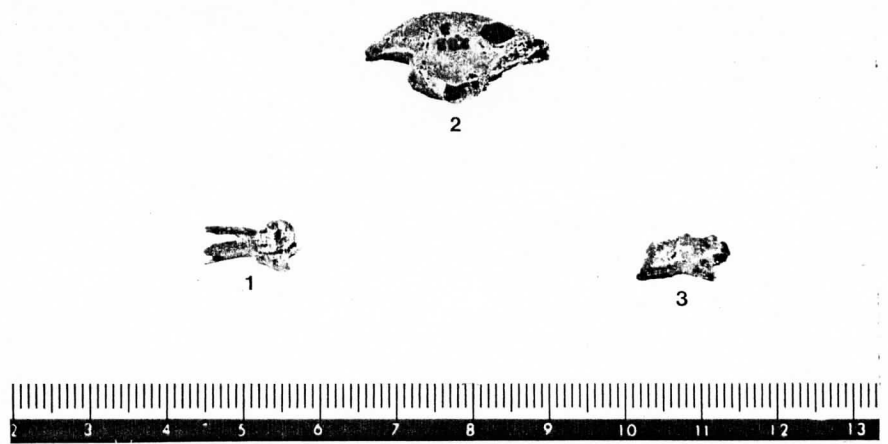


Figure 1: 1. Internal view of left carpometacarpus (proximal half); greatest breadth of proximal extremity - 7.55 mm \*  
 2. Left view of premaxilla; length of nares - 4.15 mm; width of nares - 4.60 mm  
 3. Right view of pygostyle; length - 12.80 mm; width at waist - 5.30 mm

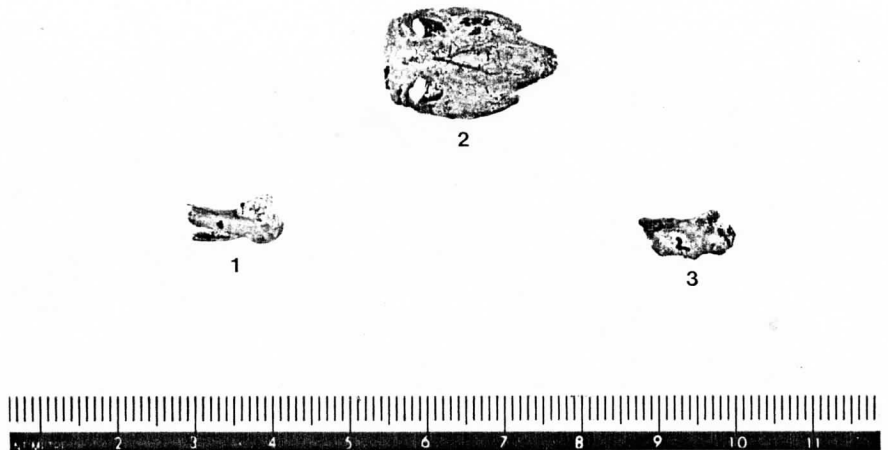


Figure 2: 1. External view of left carpometacarpus  
 2. Dorsal view of premaxilla; width of septum between nares - 5.50 mm; total length - 24.20 mm  
 3. Left view of pygostyle

\* Guide to bone measurement taken from Von Den Driesch (1976)



Great Lakes and eastward from Mississippi drainage system to the Atlantic coast (Bent 1964: 108). In the east, it seldom ventured north of Maryland (Paramalee 1967: 108), but it was sighted in New York State on two occasions during the late 1700's and 1800's (DeKay 1844: 183; Bent 1933: 210). Since the Great Lakes provided the barrier to the northward extension of these birds, it could be expected that a few birds might fly a little farther north or be blown over the lakes in a storm. There is some indication that Ontario Indians were familiar with the parrot motif. A clay pipe with a parrot effigy was recovered in a burial at the Historic Neutral Grimsby cemetery (Kenyon 1982: 197).

There is also the possibility that the parakeet did not fly into the area but was received in trade from Indians to the south. In Illinois where the bird was common, it is rarely found in archaeological middens. One coracoid bone was found at the Late Woodland Irving site (525 - 1025 A.D.) near Chambersburg, Illinois (McGregor 1958) and twelve elements consisting of nine upper bills, two ulnae and a tarsometatarsus were recovered from the Cahokia site (middle Mississippi 900 - 1500 A.D.) (Paramalee 1957). A decorative use was suggested.

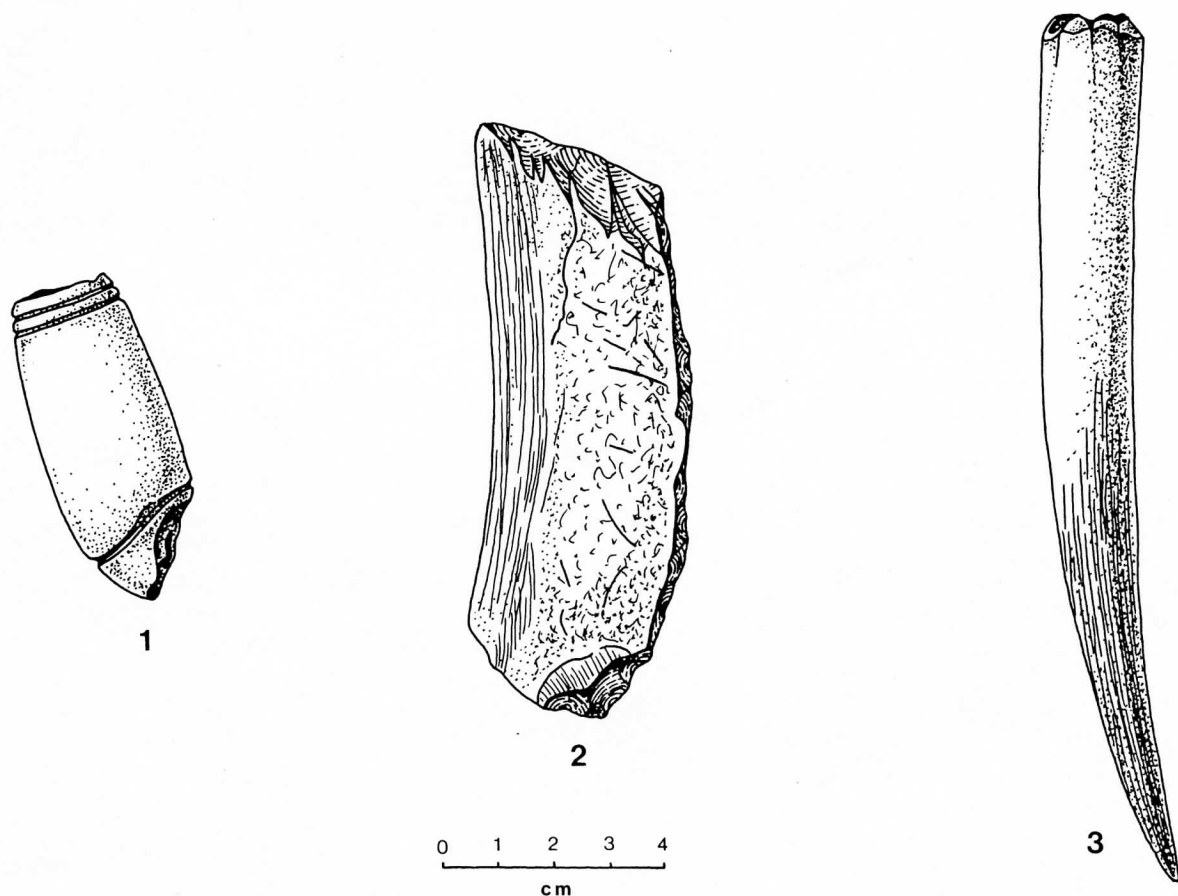


Figure 3: Artifact Recoveries from Feature 285

1. Limestone pipe bowl 2. Slate drawknife 3. Antler prong tool

In analyzing the parakeet bones from the Calvert site, it was observed that they came from the extremity areas of the head, wing and tail. Since these bones are left in a skin if it is to resemble the living creature, it is probable that the identified bones formed part of a skin that had a ritualistic use. To strengthen this position is the fact that they were found associated with unusually fine artifacts in a small pit feature that did not contain midden fill. The burial of the skin, pipe, blade and antler tool may have served a ceremonial function for a hunting community.

The recovered bones were identified by the author using reference skeletons at the Smithsonian Institution in Washington D.C.. The Smithsonian has seven of the sixteen known skeletons of the Carolina parakeet in the world (Hahn 1963). A similarity was noticed between most of the parakeet and passenger pigeon (Ectopistes migratorius) bones. While the large beaked head and short wide tarsometatarsus of the Carolina parakeet have distinctive forms that make them easily identifiable to the parrot species, other elements bear a resemblance to small passenger pigeon bones. In southern Ontario, it would be advisable to examine mature archaeological bird bone which is slightly smaller than passenger pigeon, for morphological differences. Although there are no Carolina parakeet skeletons for reference in Canada, other parakeets having similar characteristics are available at the Royal Ontario Museum. Those that match most closely are Aratinga holochora brevipes, Aratinga finischi and Pionus menstruus rubrigularis.

While the original source of these Carolina parakeet bones can never be determined, their discovery will hopefully encourage faunal analysts in southern Ontario to closely check their medium-sized bird bones. Because of their colourful feathers, the parakeets would have been desirable and used as a trade item. However, if more identifications are made, it could mean that the range of the Carolina parakeet reached farther north than was previously known.

#### ACKNOWLEDGEMENTS

Tracking down the identification of the Carolina parakeet bones has been an adventure beginning with the bones and skins at the ROM and ending with the bones at the Smithsonian. Jim Dick of the Ornithology Section of the Royal Ontario Museum and Richard Zusi of the Ornithology Department of the Smithsonian Institution, Washington D.C. graciously assisted in confirming my Carolina parakeet identification. Guidance in a literature search was provided by William A. Fox of the Ministry of Citizenship and Culture, Dr. James Pringle of the Royal Botanical Gardens in Burlington and Dr. Howard Savage of the University of Toronto.

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## THE ANALYSIS OF UNMARKED BURIALS

Michael W. Spence  
University of Western Ontario

Building and road construction, farming, erosion, and a variety of other processes that alter the landscape are constantly turning up unmarked human

burials in Ontario. In most cases these skeletons are eventually reburied. Ideally, though, they first receive a thorough examination. A large number of measurements (some 53 measurements on the skull and mandible alone) and observations are made on the bones, and a number of photographs are taken. In some cases there may also be X-rays, microscopic analysis, or even a variety of chemical tests, all designed to learn more about the individual's age, sex, health and/or diet.

One of the major objectives of this work is to establish the racial and ethnic identity of the individual. This is essential if the skeleton is to be reburied in a manner appropriate to it. Generally, the bones of the skull are the most important for racial identification. Native burials, for example, are often distinguished from Europeans by the scoop-like form (called "shovel-shaped") of the inner surfaces of their upper incisor teeth. Even when the racial identity of the burial has been determined, though, there is still the need to assign it to a more specific ethnic group. A Native burial in southwestern Ontario, for example, could be of Glacial Kame (1200 - 900 B.C.) Saugeen (350 B.C. - 500 A.D.), Neutral (1400 - 1650 A.D.), or any one of a variety of other cultures that are known to have inhabited the region. In the city of London alone, unmarked burials have been recovered that can be assigned variously to Glacial Kame (1200 - 900 B.C.), Saugeen (350 B.C. - 500 A.D.), Glen Meyer (1100 A.D.), prehistoric Neutral (1500 A.D.), historic Chippewa (1850 A.D.), and European (1860 - 1890 A.D.) societies. The appropriate place and form of reburial would be somewhat different for each. However, ethnic identification is more difficult than a general racial assignment. It requires a good understanding of the skeletal characteristics that distinguish each group. We are building that knowledge, albeit very slowly, largely through the data that we are accumulating from these isolated, unmarked burials.

The evidence of the bones is also used to determine the individual's age and sex. The pelvic bones are particularly useful for sex identification, since adaptation for childbirth causes major differences between male and female pelvises. Age is difficult to determine after full skeletal maturity has been achieved (ca. 20 - 25 years), but some new microscopic techniques appear promising.

We are also concerned with determining the individual's state of health. A variety of tests and observations can allow us to discover events in an individual's medical history ranging from malnutrition suffered in infancy to the cause of death. Dental decay, dietary deficiencies, arthritis, tuberculosis, syphilis, cancer, and a host of other illnesses, injuries and genetic defects leave recognizable traces in the bones. Unfortunately, some of the major killers of the past (cholera, smallpox and bubonic plague) do not.

Ideally, the basic analysis of a single skeleton will take about two days. It should be done with every skeleton taken from the ground. For one thing, the proper form of reburial depends on it. In Ontario, we know that what was considered an appropriate burial in prehistoric societies often depended on a wide variety of factors: the individual's age, sex, status, cause of death, the season in which death occurred, etc. Beyond that, though, we have a scientific obligation to add the information from each of these isolated burials to the general corpus of knowledge. Eventually, the accumulated data will tell us a

great deal about the cultures from which they came - their general health, patterns of social organization, beliefs and rituals, relationships to earlier and later cultures in the region, etc. If the individual is reburied without a full analysis, that information will be forever lost to us.

The next step is the preparation of a report, recording for posterity the data on each skeleton. I generally prepare two versions of this report. One, a lengthy paper with all of the details, is oriented toward archaeologists, physical anthropologists, police, coroners, and other professionals who may have an interest in the case. The other is a much shorter summary of the findings, omitting the technical jargon. It is aimed at concerned members of the general public (Native groups, the press, etc.).

Finally, the skeleton is ready for reburial. If European, it will probably be placed in a local cemetery. Which one will depend on several factors. The individual's identity and faith (if known) and the location of burial space to which the municipality or county has access are two principal considerations. In the case of a Native, the bones will be given for reburial to either the band nearest to the place where they were found or, if the ethnic identity of the skeleton can be determined, to the band believed to be most closely related culturally to the individual.

**The Re-emergent Wyandot: A Study in Ethnogenesis on the Detroit River Borderland, 1747** by James A. Clifton (The Western District, Papers from the Western District Conference 1983).

A review by Charles Garrad and John Steckley

It is always a pleasure to read innovative and scholarly research. Dr. Clifton has attempted to define and portray the scenario in which was set the Nicolas Orontony "affair" of 1747. This involves a geographic area which is huge, and a time period of instability and changing circumstances. To put together a plausible reconstruction is an admirable achievement as so many sources are vague and contradictory, and much must be assumed. The final summary paragraph rings particularly "right", and even allowing that other scholars could assemble the same pieces of evidence to obtain a different result, or perhaps the same result drawing on different points of view, the end conclusions would most probably be much the same. Dr. Clifton has made some bold statements which ring with conviction, and others, in the face of alternative interpretations for which he has not allowed, which other researchers may not find so readily acceptable. Associated with the devil's advocate role which presumably is part of a review, a few areas of divergence of opinion between Dr. Clifton and the reviewers will be mentioned.

The principal objection is that the evidence available concerning Huron participation in the revised, 18th Century, Detroit Valley Wyandot political amalgam does not support Dr. Clifton's simplistic identification of Orontony's Turtle Phratry as being an exclusively Huron component with the remaining Wyandot being exclusively Petun. This identification relies on three

suppositions to which the reviewers offer comment.

SUPPOSITION: That the Orontony group's later use of the term WYANDOT in Ohio absolutely demonstrates their Huron ancestry, because the name was previously recorded only among the Huron.

COMMENT: There is no evidence that the name or term "8endat" was exclusive to the predispersal Huron. No other group seems to have been asked the question to which the Huron informant responded "8endat". It cannot be assumed that the Petun and/or Neutral did not equally regard themselves and their language as "8endat" merely because they were not asked.

Nor was the term "8endat" "unrecorded and perhaps little heard in inter-tribal councils for more than a century" (p. 3) or "scarcely known to the French at all" (p. 8). It was consistently recorded in materials written in the 8endat language, but rendered "Huron" when translated into French. The French, at least as represented by Belgian-born Father Potier, writing in 8endat, recorded the term as referring both to the language spoken by the Wyandot (and Lorette Huron) and to the cultural identity that both felt. The use of "Huron" in later translated sources does not reflect ethnicity, but that the material has been translated. It may be that something of this notion was recorded by the interpreter, Charles Reaume, when he reported the opening line of a document deeding land to Father Potier in 1780:

"Nous, les Chefs de la Nation et Tribu des 8endatte,  
vulgairement nomm  Huron, ..." (Lajeunesse 1960: 281).

SUPPOSITION: That Orontony's Turtle Phratry was composed exclusively of Hurons is confirmed by having clan names distinguishable from the other Wyandots, who were Petuns, the names being of places (possibly) rather than animals.

COMMENT: The distinguishability of Turtle Phratry clan names from other Wyandot clan names is evident, but they are not continuing Huron clan names as they surely would be if the clan members were entirely or predominantly Hurons. The adoption of local place names as clan names suggests all or most of the new clan members were rootless adoptees of uncertain or multiple origins, although at least one Huron personal name was included. The use of place names for clans was a temporary expedient local to the Detroit Valley with no prior history or later continuation.

SUPPOSITION: That Wyandot Phratries other than Turtle were for Petuns and excluded Hurons (following the above).

COMMENT: Traditional Huron personal names continued in all three Wyandot phratries. Tiokwandaroon in the Turtle Phratry, Tsondakwa in the Wolf Phratry and Ennon in the Deer Phratry are examples. In predispersal Ontario, Ennon was a northern Huron Bear Tribe name. It continued among the post-dispersal Wyandots as the name of the leader of the Bear Clan of the Deer Phratry. Far from being excluded from Sastaretse's Deer phratry, a Huron held the rank of clan-chief in it.

Another area of widely divergent opinion is that of Petun, Huron, Algonkian and Five Nations pre- and post-dispersal relationships. A few comments may be made:

SUPPOSITION: That the Hurons held admitted ascendancy over the Petuns, as in "the Hurons' domination of the French trade at the expense of the Petun" (p. 4) in predispersal times; "the specifically Huron refugees at first taking the lead" (p. 5) in the post-dispersal establishment of the Wyandot in the upper Great Lakes; and that the post-dispersal Petun adopted "the name of the more prestigious Huron" (p. 8).

COMMENT: These opinions probably originate in the assumption that the preponderance of Jesuit material about the Huron compared with the Petun and Neutral somehow corresponds with the relative trade and political power of the three groups, rather than resulting from the accident of Jesuit location among the one group that specialized in travelling to Quebec.

To summarise such a vast topic in this review is not feasible, but a scenario is offered for consideration in which the aggressive, opportunistic and manipulative traits noted among the post-dispersal Wyandot are but continuations from pre-dispersal times, and for all recorded Petun history. Their invasion of Huron-occupied beaver grounds within sight of Huron villages and their successful retention of them despite "cruel wars" (JR20: 43) to dislodge them (?) establish as early as the proto-historic times the future relationship between Petuns and Hurons. The subsequent "very good terms" and "alliance" were clearly on Petun terms as they remained in possession. The proto-type for the revised Petun-dominated post-dispersal political structure of the future Wyandot was evolving before the French even knew the Petun existed. It might be assumed that the terms of the alliance included agreed divisions of specializations. The Huron were assigned the task of dealing with the French and undertaking the long journeys to Quebec, leaving the Petun free to specialize in manufacturing, beaver fur procurement and long-distance trade through manipulated Algonkian allies. The significance of the 1649 conference to organise a revolt against the French should not be overlooked. Despite their dreadfully reduced numbers, the Petun were still capable of hosting delegates from "the countries that are becoming Christianized" and of taking a leading role in the proposed manipulation of the Iroquois and the French with the same boldness that Kondiaronk demonstrated later. The conference was held in the village named by the Jesuits for St. Mathew (JR35: 165), being EKARENNIONDI, head village of the Petun Deer phratry, clan and chief, the Sastaretse of the day. The subsequent post-dispersal paramount role of Sastaretse as principal chief of the Wyandot is a natural continuation of the Petuns' view of their role in the world, and any Huron refugees joining the Petun Wyandot would necessarily have to subscribe to the structure as the price of admission. Thus, the idea that the Hurons dominated trade, or the Petun, or were "more prestigious" has no support.

The role of the Algonkians has received little attention but was crucial at the dispersal time. The Hurons abandoned their Algonkian allies to go to Quebec. The Petun did the opposite, clung tight to this means of furthering their position, travelled with them to the lesser exploited beaver grounds further west to control first hand that which they and previously exploited



second hand and from a distance. The symbiotic relationship established in pre-dispersal Ontario between the Petun and certain Algonkian groups was the key to post-dispersal Wyandot policies and a compensation for the disproportionately few actual Wyandot. That an Ottawa group seems to have accompanied those Wyandots who moved to Ohio (and remain with them to this day, in Oklahoma) suggests that this apparent revolt may not at all be what it was deliberately made to seem.

SUPPOSITION: That the Five Nations Iroquois Confederacy played only a minimal role in the Orontony affair, being vaguely agents of the English, retaining in the 1740s the same "arrogance" (p. 4) as they had a century earlier.

COMMENT: Major changes had occurred in the century following the Dispersal, particularly in Confederacy attitude to the Wyandots. Perhaps two factors contributed to this, the first being the influx of vast numbers of annexed Wyandot people (Huron, Petun and Neutral) into the Confederacy. These Wyandot people quickly assumed active roles within the Confederacy, their children and grand-children rising to high rank while fully aware of their Wyandot origins (e.g. Joseph Brant). The member tribes of the Confederacy competed with each other to obtain and adopt Wyandot people and those who remained outside of the confederacy soon found themselves courted and favoured. By right of conquest the Confederacy owned both the Detroit Valley and Ohio. One of the motives in granting the French permission to settle at Detroit may well have been to draw the French allies, particularly the as-yet-independent Wyandot relatives of so many of the Confederacy members, closer. This achieved, the creation of a buffer zone of allied and subject tribes in the vacant lands of Ohio to protect the Longhouse' Western Door under Seneca tutelage was the next logical step. On arrival at Sandusky, the Wyandot segment were adopted as a subsidiary nation-member of the Confederacy under a Half-King and Ohio was promptly ceded to the Wyandots by the Confederacy. Thus, while all the reasons proposed by Dr. Clifton for Orontony's removal to Ohio remain valid, there is the strong possibility that the Confederacy solicited and orchestrated the entire affair. Indeed, the subsequent history of manipulation of dominant European powers by the Wyandot operating from bases in Michigan, Ohio and southwestern Ontario, always astride the dividing line of decision-making, so aptly continues their tradition of being the tiny tail wagging the very large dog that it might well have been planned that way by the supposedly loyal-French Wyandot and anti-French Confederacy looking out for their own futures.

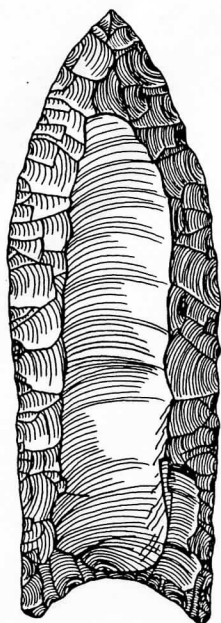
Concluding with three minor comments: It seems unlikely that Kondiaronk was a Sastaretse (p. 7), partly because his totem on the 1701 Treaty is not a Deer, and because he is said to have spoken at Montreal in 1682 in the name of Sastaretse (NYCD(9): 178); the possible contribution and role of Neutral refugees has not been examined or the reasons examined for the belief that there were Neutrals among the Wyandots by other scholars; nor the implications of later events examined to provide possible retroactive information. These include the later presence of Turtle clan people in the Detroit Valley, the divisions within the Wyandot apparent at the time of the Pontiac uprising, and the subsequent removal of Sastaretse to the Michigan side to form a third group.

Reference 8 needs a Volume Number.



Dr. Clifton's selection of sources as given in the Notes appended to his paper is responsible for much that reviewers with an Ontario perspective may wish to challenge. His election to ignore the additional Potier material published in the Fifteenth Report of the Ontario Bureau of Archives (1920) and the variety of documents compiled by Father E. J. Lajeunesse (1960) is an example.

## GAINEY FLUTED POINTS



**SIZE:** Measured points range from ca. 50-95 mm in length ( $X = 68.4$ ), 20-37 mm in width ( $X = 26.9$ ), 6-8.5 mm in thickness ( $X = 7.6$ ) and 19 to 32 in basal width ( $X = 26.1$ ). Basal concavities tend to be deep (2-8.5;  $X = 4.9$ ).

**SHAPE:** Gainey points lack fishtails. Although the lateral basal edges can expand slightly from the base to a maximum width around mid-point, the points are essentially parallel-sided. The points are relatively wide but are somewhat thick (width to thickness ratios ca. 3-4 to 1). Cross-sections are of a marked biconvex form.

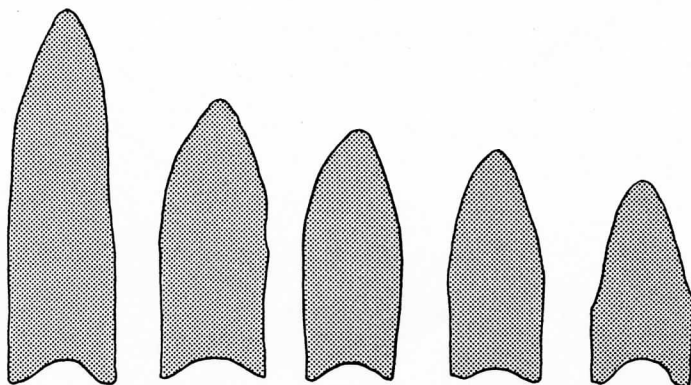
**FLAKING:** Flaking is very similar to that for Barnes points given elsewhere in this series, including: parallel-collateral retouch; a tendency for single, long, parallel sided flute removals, the presence of the Barnes finishing technique and so on. Lateral basal edges are very heavily ground such that in some cases, and in plan views, a distinct "insetting" (almost a shoulder) is formed at the juncture of the ground and unground areas.

**RAW MATERIAL:** Although some Gainey points are known on Collingwood chert, most of this type tend to be on "southern" cherts including Onondaga from Ontario and Upper Mercer, Flint Ridge and Tenmile Creek chert from Ohio.

**DISTRIBUTION:** These points definitely occur throughout southern Ontario, southern Michigan and northern Ohio. Their distribution beyond this area is unknown.

**AGE AND CULTURAL AFFILIATIONS:** No C-14 dates are available for Gainey points. They are guess-dated to slightly more recent than 11,000 years ago.

**REMARKS:** The type site for these points is the Gainey site in south-central Michigan investigated by Don Simons (1982). No major sites have yet to be located or excavated in Ontario. Formerly these points were referred to as Bull Brook points in the Great Lakes region (Roosa 1965).



0 1 2  
cm